A

SERMON PREACHT AT St MARIES IN OXFORD, the 5. of August: 1624. Concerning the *Kingdomes Peace.*

694. d 15
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BY

IOHN RANDOL B: in D: of *Brasen-nose* Colledge.

Omne quod est, tam diu est, quamdiù unum est; ens enim & unum convertuntur:
Tis a Principle in the METAPHYSICKS.

If their hearts be diuided, they shall be found guiltie, and then followes destruction. HOSEA 10. 2.

OXFORD,
Printed by IOHN LICHFIELD and WILLIAM TVRNER. 1624.

A

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PREACHT AT

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1684. Concerning

Kingdom Pro

BY

JOHN SAWYER, B.

Fellow of Magd. Colledge.

MVSEVM
BRITAN
NIGVM

Omne quod est, cum desinit quomodo non est;
ens enim & manens, non transeuntem.

TIB. a Fundo in the MARIAN Reign.

Let this Land be divided, they that do evil
shall, and then follows deliv-
ation. HOSEA 10 2.

OXFORD,

Printed by JOHN LICHFIELD and
WILLIAM TURNER, 1684.

MARKE 3. 24.

And if a Kingdome be diuided against it selfe, that Kingdome cannot stand.

SChool-controuersies mixt with points of deuotion I sometimes deliuer'd from this place; but now a Text that requires the diuinity of a Prince, and th'exposition of a Souldier, rather then a Schoole: Yet-no man scandalize this Text, himselfe, or mee: was not our Sauiour an Oratour vpon't? and if our Sauiour himselfe handle the Common-wealth 'tis possible then to be diuinely handled: and if diuinely handled, it can loose nothing by the handling: *If a Kingdome bee &c.* Wherein you may please to obserue, a *State*, the *Qualitie* of such a State, and the *effects* of such qualities: the State not of a priuate man, but the Compound aggregate State of a publike Kingdome: *a Kingdome*; that's certaine: then the Condition, the Quality, or casuall actions of such a State, they are diuisions against themselues; and they are vncertaine; *If a Kingdome be diuided against it selfe*; *If diuided*, that's vncertaine: Thirdly, the Issues and euill events of such diuisions, & that's not-standing shall I say? nay, 'tis non-possibility of standing, and that's too-too certaine, God knowes: οὐ δύναται στῆναι: *it cannot stand if it be diuided*; that it cannot. To handle the State by it selfe, and the casualtie of such a State after that; and so conclude with th'effects of all, were a pretty playing me-

thode, fit for easing of the breath; but very vnfit for the serious discussion of the Cause: wee must collect the whole, *A deuided Kingdome cannot stand.* Had the time bin as royall as the Text, I could haue entertain'd yee all; but now -- Yet not like those who professing a glorious magnitude are conuersant in most inferiour things; for I will open that vnt'ee, which euery man will not vnfold; Treason against a King as a bloud-guiltie sinne, but against a Kingdome as much more, as any whole is greater then its part: Loe, I present vnt'ee the Changes of states, desolations of Kingdomes, the downfall of the whole, full of Intemperance, vniustice, auarice, ambition, and whatsoeuer herein almost is worthy to be known; I present the causes and th'effects, together with the remedies of all, not, without some more especiall application to the time; only be fauourable I pray, to this too much extemporary necessitie of the man; so farre as the single nature of the Cause will beare, you shall haue nothing more nor lesse, then the diuision of a Kingdome will afford. *If a Kingdome be deuided against it selfe, that kingdome cannot stand.*

When the Prophet would fore-tell th'expiration of the Iewish reigne, he prophecies of dissensions shall arise; *The Childe against th'auncient, the base against the Honourable;* Esay 3. chap. 5. ver. and it followes in a moment after; *Cecidit Hierusalem, the Kingdome is fallen,* i'th' 8th ver: diuide it, and it falls: It came to passe (*Iosephus* giues it) in three deadly Sects, whose chiefes were *Simon, Iohn,* and *Eleazar:* By ciuill discord did *Carthage* fall; by the like did old *Rome* her Empire ruine; while their dissention gaue entrance to the Turke; the Kingdomes of *Hungarie, Rhodes,* and other many States, haue felt the torment of this Text: what needes any more? Interpreters say all, tis a popular argument our Sauiour vseth, and too-too wel knowne of all, that a diuided kingdome cannot stand; *If a Kingdome bee deuided against it selfe, that Kingdome cannot stand.*

As th'essence of God is one, so it behooues all things to be vnite, that will subsist in him: take the most comely body in this learned Crowne of men, and diuide either the spirits or humours

humours of that body one against another, and neither beauty, nor body can long subsist: out of the beauteous fabricke of the World, if ye take that excellent correspondence away, whereby the Cælestiall Spheares, and the inferiour Elements doe louingly agree together, the World it selfe can neuer long endure: except *the heauens heare th'earth, and th'earth the heauens*, and both agree vnto the prouision of the whole, the World it selfe can neuer well subsist: *Hosea 2. 21.*

The demonstrance is as plaine; because diuision destroyes the very *Forme* it selfe: as if ye diuide a man, there remaines no longer *forma hominis*, but *forma cadaveris*: so if ye diuide a Common-wealth, there remaines no longer the forme of a good Common-wealth; but the forme of barbarousnesse and folly doth remaine: there may result out of such a diuision, two armies of souldiers, two parties of a faction; but meane time, the faire, proper, entire bulke and beauty of a kingdome is destroyed: that cannot stand: which is the *emphasis* of the Text: *non stabit*: that kingdome cannot stand. Neither were it of much consequence, if it destroyed forme alone; but it perishes *matter* together with the *forme*: diuision weakens the strongest publicke State that is: diuision calls in the forreine discontents of other Realmes: diuision turnes swords of the same mans making one against anothers point: diuision destroyes the very *end*, for which a Kingdome was ordain'd: For the very prime ordinance of a kingdome was, to vnite all vnder one Head, one Law, one liberty, one profit and pleasure of good life, that so the vnity being equally interested among all, all might with one accord more strongly combine themselues against the auarices, ambitions, tyrannies of other encroaching men: for the World will neuer want *Nimrods*: many *Oeconomicall hunters* there be, that hunt for the prouision of their owne houses; and as many *Venatores Politici*, that hunt after other mens Kingdomes: and therefore, *væ si dividatur*; woe vnto that Kingdome is diuided; for the hunter will take it: *If a Kingdome be diuided against it selfe, that Kingdome cannot stand.* Wherefore, be we all vnited as firme as flesh is to the bone, cemented all together in loue, glewed vnto the

publick welfare of the state: If any diuisions haue amongst vs bin, if any fallacy of selfe-loue, if any poison of debate, it must be so no more: Ile open the remedies, doe but you make righteous iudgement, whether they bee not better then the disease.

Some haue taken occasion to contriue a diuision vpon meere REVENGE; so *Coriolanus* in *Plutarch* being exasperated by an vniust condemnation, did deriue the warre vpon his owne Countrey: So banisht *Alcibiades*, how did he discouer the whole Councell of *Athens* to th'enemy? What a combustion did he make betweene th'Oligarchye, and the Commonalty? So much *reuenge* will doe; and more then so; for smaller iniuries, though they be no positiue euills, but priuatiues only; as the tenne Tribes against *David*, because he afforded *Iuda* all the honour of attendance at repossession to his Crowne, and did not send as honourable a summons to inuite them of *Israel* also; therefore *in fiercenesse they arose*, pleaded proportion, number, valour, abuse of all; and a great diuision, a great rebellion did they cause, *2 Sam. 19.* and *20* chap. So much a litle distaste, a *priuatiue* dishonour can produce: and the remedy is, whether they be iustly or vniustly punisht; Superiours, Inferiours, to intreate all: Superiours, their authority I intreat to distribute their face and lawfull fauour as proportionably as they can. Giue tenne Tribes the respect of ten, & two that belongs to two; giue fiue hundred Counties the honour of fiue hundred, & to the lesse number the lesse fauour doth pertaine. 'Tis lawfull peradventure to fauour these, not those, where both doe equally deserue; but 'tis not expedient so to doe: For a litle distaste, a great diuision may arise: *Achitophel* will diuert, and many a Politician moe, vnlesse they be employed: on th'other, the neglected inferiour people, I entreate, to arme themselues with patience, considering the honour of it; for it argues them nobly sufficient of themselues; if they can liue without the fauour, as wel as the fauour without them, but basely necessitous, if they stand in need of it: the profit likewise; for what are faces and fauours of Potentate men, but as the face of the Sunne? which many times dryes and withers, & extracts more out of herbs, then euer it did infuse into them:

and I haue euer thought the men of *Israel* were mad vnto the higheſt degree, in quarrelling who ſhould carry the baggage after *Dauid*, as if they had not trouble and taxe enough beſide: & let this perſwade all neglected Counties and Incorporations; ſuffer Potentates with their fauours; beſtow them how they pleaſe; it ſhould neuer cauſe a diuiſion among wiſe men, 'tis liberty and profit to be without them many times: But you ſay, there are no ſuch, and God be thanked for it; I am very glad to heare the State of our own Kingdome doth ſo well agree with the State of the Kingdome in the Text: for this Text is no poſitiue inferring againſt the preſent ſtate; but a gentle referring of the caution to euery mans conſcience for time to come; *If a Kingdome be vindiſtinctly diuided againſt it ſelfe; ſaith he: and if it be diuided, it can neuer ſtand.*

What if a *poſitiue* diſhonour? the reuenge appeares more iuſt, but the remedy is the ſame: Inferiours, ſuperiours, to bee detreated all; theſe to inflict ſuch gentle puniſhments, as either may not exaſperate great ſpirits to deſire reuenge; or els ſuch mighty mortall ſtroakes, as may vtterly diſ-enable them from all power to execute the ſame: for men of vindictiue nature are hard to be reſtrain'd: this was *Gowries* pretence, reuenge: ſtop therefore beginnings; for if euer any *Gowrie* diuide, there will neuer want *Alexanders*, and *Lagans*; *Bowers*, and *Sprotts* to take his part: Thoſe on the other, to conſider how much deceiu'd they are; propound reuenge they doe, and why? *Mella dulcior eſt*: 'tis ſweeter then the hony-combe vnto their ſoules: that's the old pretext, but 'tis an Heathen one: *amicè amicis, inimicè inimicis*, I find it only in *Ariſtotle*, and among the *Iewes*; but otherwiſe with CHRIST; *Loue your very enemies*: alas, 'tis Satans inſtigation, not their owne: If 't be vniuſt vnto the death it ſelfe, yet hee that's ſo moſt doing now, ſhall ſuffer moſt in th'end: 'Tis a pleaſant damnation to be reueng'd d'ee ſay? Yes, ſo it is to others, but not vnto your ſelues: others indeed delight the combat to ſee you reciprocally pined and waſted, & periſh'd with each others blowes; but you your ſelues, what pleaſure can you take in being made the very fable, the diſeaſe, and ſlaues of other men? *Quid tibi dulcedo ſi non conceditur vtri*

Quid

Quid tibi, si non tibi? There's no such crime, as is a studied sinne; there's no such study to the head, nor paine vnto the heart, as is the torment of reuenge: 'Tis honourable to suffer & despise; but to seeke reuenge, that's a weakenesse of not being able to endure; and that with preiudice to a whole Common-wealth; 'tis Arch-diuelishly inhumane: I know heerein also yee'll say, our Kingdome and the Text agree; and GOD be thanked for it; there needes no positiue reproofe; but howeuer, a suppositiue admonition is good against time to come; *If a Kingdome bee vindictiuely diuided against it selfe*, you know what followes, *si modo diuidatur*, *If euer it be diuided, it can neuer stand.*

Others in the LVCRATIVE kind haue taken paines to generate a faction for money sake: *Philip* the father of *Alexander* besieges *Olynthus*, could not take it by force, but he corrupts *Euthicrates* the chiefe Gouernour by money, and so he receiues the Countrey betrayed into his hand: so much *conetisme* can doe; and the remedy as before, to entreat all, that such corrumpues may neuer be imployed, either in embassie abroad, or in office at home, whereby they shal haue any power of selling their State-Intelligence for a pension, their Kingdome for a golden pound: Thole of the suspected on the other, to consider the baseneſſe of the sinne, what a thrice-odious earthlineſſe it is to sell a potent rich Kingdome for a litle red earth: What, the Kingdome? why 'twere much to sell the virginity of one maiden, if she were a pure deuoted good creature: but in betraying a Kingdome, the doctrine of Religion, the propagation of Lawes, the orders of Cities, the Arts of Vniuersities, the Institution of youth, the beauty, maidenhead of Humanity, Diuinity, and all they sell, for a litle handfull of red earth; which when they obtaine, their second generation shall neuer carry it to their graue, nor they themselues be euer buried without an Epitaph of the baſest kinde: *Vendidit hic auro patriam*; heere lyes the notorious corrumpue, that sold his whole Countrey to fill his own chest: or that of Saint *Bernard*: *Viluit huic populi salus præ auro Hispaniæ*, in his 3d Booke *de consid. ad Eugenium*. What cares he, when he is dead? no, nor the Diuell neither; but GOD will make them both care, when he hath them together

ther in Hell-fire: Yet ye say, there are no such neither, and who is not glad to heare? the State of our owne Kingdome doth so well parallel with the Kingdome i'th' Text: for this is no peremptory reproofe of any present State, but a louing aduertisement against time to come: *If a Kingdome be* LVCRATIVELY *diuided against it selfe, ἀ βασιλεία ἐκείνη: such a Kingdome cannot stand*; 'tis nothing to our owne: there's the Emphasis at *that Kingdome*, not our owne: *that Kingdome cannot stand.*

Others by being ALLYED to forraine Nations, haue beene inclinable to diuide: as in the *Sicilian* warre, the *Chalcidians* said, they were aunciently allyed to *Athens*, and therefore reason would they should partake with them against their owne Kingdome in the warre. 'Tis i'th' 4th booke of *Thucidides*, where you may see what the fancie of Allyance can doe in the diuision of a State; and the remedy is, for Chiefes in any kingdome, to make all their Allyes of marriage and other interests of relation, as much as their wisedome may, among themselues: and if they chance otherwise to be allyed abroad, yet know they must, they haue but allyed themselues to such a priuat family, to such a publicke Kingdome they cannot allye themselues, vnlesse they'll be Traitours to their owne: to such a Kingdome they cannot allye themselues, vnlesse all allye: *Giue vs your daughters to wife*, say *Iacobs* sonnes, *and we will render ye ours*: Let it be a generall allyance, *& erimus quasi gens vnum*: *Gen. 34. 16*: and vnlesse it be generall, it can be no iust tye of vnion to another State; becaule the priuate good must euer giue preheminence to the publicke weale; they may be defensiue to another, but neuer offensiue to their owne: why should they? allyed by wife? but you know not whether it bee your wife or you they doe so much respect: peradventure others are allyed vnto her, as neere as you your selues, yet neuer carry opinion to such respects as those: they respect not your kingdome for allyance vnto them; why then should you theirs? If euer the enemy enter, there will be no time to deliberate of Allyes: Pardon the Generall what he pleale, yet the Common Souldier will slay and rifle what he can: Suppose they should offer to exempt yee from the rest, as *Sylla* did some speciall friends of his,

his, when *Praneste* was beſieged, yet were ye noble ſpirits, yee would ſcorne to accept the condition, ye would ruſh in among the troopes, and chooſe rather to die for the honour of your Country, as thoſe *Praneſtiane* did: But I heare you ſay, you feare no ſuch *Allyes* neither, and I am glad yee are ſo paralell in all things with the Text, which hath no abſolute reproofe of any, but only admonition againſt time to come; *If a Kingdome be* MATRIMONIALLY *diuided againſt itſelfe, that kingdome cannot ſtand.*

Yet giue me leaue, what ſay ye to *Alliance in Religion*, which is the grand of all? for *diuiſion in Religion* ſets Preacher againſt Preacher; one Oratour, one Lecturer againſt another; diuiſion in Religion ſetts Scribe againſt Scribe; one Hearer, one Reader againſt another; diuiſion in Religion ſets Prince and People, Nobles and Gentry, Clergie and Commonalty, euery man, and all together by the faces: the very name of Religion bearing ſhew of honour in the profeſſion, of merit in the defence; makes many moſt willing to dye for their Religion, if it be but *Religio vitulorum*, the Religion of Calues and Images, yet you know they'll ſuffer death for their Religion: if you know it not, yet *Ieroboam* did, and that made him allye the tenne Tribes to another Religion then that of *Iudah*, aſſuring himſelfe they would not very ſoone complye with *Iudah* againe: ſo much *diuiſion of Religion can doe*; and what ſhall we ſay? that heerein alſo we are paralell to the Text? certainely, either are, or may be very eaſily by redreſſe: Let the order of Miniſters be the ſame, Oath of Allegiance the ſame; diuine ſeruice all the ſame; articles of Beleefe, number of Sacraments, authority of Scripture throughout the whole Kingdome the ſame, and let it be paine of death to him that will tranſgreſſe, if he practiſe others but with a ſpeaking countenance to doe the like: ſo ſhall we ſoone be paralell to the Text: for if their idolatrous Prieſts be baniſht, who ſhall ſweare their Children to diſobey the Crowne? who ſhall marry them when they come to yeares? or what lawfull iſſue ſhall they haue, if they be not married as they ought? I ſpeake it with a *Deo gratias* from my heart, you haue a Law, then which there cannot bee deuiſed a more prudent, a more

Chriſtian,

Christian, no not a more taking way to reduce the Religion of a Kingdome all to one: onely let it haue due execution; he is not *Cæsars* nor the Kingdomes friend, that will not zealously execute that Law, *after the diuided haue beene besought* to consider the difference betweene our diuiner solace, and their poore Romane ioy? we pronounce full absolution from Hell & Purgatory, and all other secret torments whatsoeuer are vnknown to mortall man, facilitating their last passage with sweetnesse of the greatest hope, whereas they leaue the most in feare of Purgatory, and many times in suspence of Hell it selfe: and is there no difference of gladnesse? wee apply free remission while they are aliue; they make them pay for it after they are dead; and is there no difference in the profit then? we carry them like noble men vnto the Table of the greatest King, in the comely gesture of fellow-heires with CHRIST; but they make them creep like slaues vnto it: wee vnfoulding the whole Volume of GODS Word, make them fellow-Iudges of other mens liues, and of their doctrine too: but they leade them blind-fold vnto Hell: wee make them partakers both of Bread and Wine; they giue them only dry bread at the Communion Table, and is there no difference in the honour then? We translate the Bible for them to serue GOD in a well-knowne tongue; but they impose a language, which the people doth not vnderstand; and is there no difference of difficulty then? thus you may detreate them peraduenture without execution of the Law: but who? The Clergy dare not approach vnto them without feare of poysoning, or that which is worse: Plebeians haue no power among them: great ones therfore, euery man according to his acquaintance, his consanguinitie, his any respect whatsoeuer should assay (the vtmost he could) to haue them all allyed in the same Religion with vs. O that *Solomon* or his Courtiers had bin so industrious to wooe and winne the soules of idolatrous women, as they were their bodies to command, soone would the women haue sided in the same Religion with them, and assoone their Priests bin gone: though 'twere harsh at first, yet to posterity very gratefull would it be, and many thankes would they surrender for it: thus wrought vpon, thus allyed in th'vnity of

the same Religion might they be: by Euangelicall perswasions in priuate, by legall executions in publicke: Tis no Religion to abstaine from diuision your selues, vnlesse yee endeauour to extinguish it in others also; that's true Religion indeed, saith S: *Augustine*; *parum est non excitare, nisi etiam extinguere conetis*: There's no such excuse for tollerating two Religions in our Kingdome, as there is in some *Lutheran* Churches: for they are in perill of desolation, if not; but wee (God be praised) in a safer case: wherefore if yee'll doe nothing els, yet let the royall Statutes haue their force; and then heerein also wee shall bee quickly equal to the Text, we shall not need any fierce reproof, only a gentle caution against time to come; beware of *diuision in Religion* aboue all; for *if a Kingdome be* MISRELIGIOVSLY *diuided against it selfe, that Kingdome of all others can neuer long stand.*

Will you haue higher then these? the Poëts moralize *Saturne* for chastizing his father *Cœlum*; *castravit patrem*; and *Iupiter* for deposing *Saturne*; and the naturall causes, (the Stoicks say) for deposing *Iupiter*: The substance is, *Caracalla* practised against *Severus*, and *Absalom* against *David* and *Solomon*; the sonne against the father, or one Princely brother against another: This is the highest diuision, and the remedy as before; to beseech euery soueraigne father, hee would not streighten his sonnes too much in loosing them the flower of their age: rather resigne some portion of his Kingdome, honors or offices before death, whereon to exercise the power of his regall skill; as *David* did the whole to *Solomon*, *1 Chron. 23.1*: and if he haue moe sonnes then lawfull wiues or kingdomes to possesse, then to compose the matter prudently before, lest otherwise the kingdome suffer a diuision by it; as't did in *Absalons* time, one halfe cleauing to the father, the other accomplicing with the sonne, wherein *Absalom* was chiefe offendour, yet *Dauid* not altogether without sinne: on th'other part those royall branches should consider the thornes that be annext vnto the Crowne: O did a Prince apparent know, what slauish deadly troubles, what perils of poisons, what treasons are belonging thereunto; what bloudie iudgments, what hell it selfe,

espe-

especially if it bee not very rightly his; then would hee soone throw downe himselfe, his Crowne & all, to adore such a peece of earth with a most religious kisse, as would but vnburthen him of so great a paine: as 'twas most elegantly aduertis'd by our fourth King *Harry* to his sonne: But heerein aboue all other yee may most iustly say, our Kingdome is agreeable to the Text, there needes no present rebuke for *such ambitious diuision*, onely a gentle admonition is good against time to come, *If a kingdome be so* CAPITALLY *diuided against it selfe, that kingdome can neuer stand.*

What more? Sometimes the diuision ariseth meerely from the harshnesse of a King, as when *Alexander* past ouer himselfe and all his fauours by deed-of-gift into the *Persian* habite; so reprobating the very hopes of all his natiue *Macedons* at one acte: or as when *Rehoboam* with one proud tyrannicall answer, turn'd ten great Tribes into so many traytors at a breath: certainely the remedy is for Kings to forbeare such needlesse provocations, but Subiects them to beare: what if once in seauen generations come *Rehoboams* course to weare the Crowne? yet 'tis no warrant for Subiects to play the Traytours because their Soueraigne playes the folly: What if once in seauen generations? what's that to vs? yet 'tis not so, nor likely to bee so in our time: therefore there needes no reproofe heere neither, but howeuer a gentle remembrance is good against time to come: *If a Kingdome be* TYRANNICALLY *diuided against it selfe, that Kingdome can neuer stand.*

These are *prouocations within*, there are *instigations without*, as the *Syracusan* Orator taught the *Camarins* touching their neighbour *Athenians*, that they should beware them, because they did wholly apply themselues to worke dissociations and diuisions in other mens Kingdomes; *ne alios ab aliis dissociarent*: so I am afraid doe some neighbour-Nations vpon vs, as well as others: I would to God 'twere otherwise, and that heerein also we were equall to the Text: but there are strong presumptions to the contrary: *Pompeius Trogus* an ancient Historian sayes, there is a Kingdome neere vs of an vnquiet minde, their weapons dearer then their bloud vnto them:

women a miniſter tillage to what they haue already, but they ſeeke abroad for more: of an vnquiet minde? and ſeek abroad for more? Heere's preſumption enough: can there bee two greater incendiaries then Polupragmacy and auarice? vnquietneſſe of minde, and covetouſneſſe of goods? any one of them if it be well followed, *doctis dolis*, haue a learned *diſſimulador* for an Agent, 'tis enough to diuide all the Kingdomes in the World, it is: what Kingdome is there, wherein you ſhall not finde a Polupragmatiſt, one or other? an *Antony* that will make the warre vpon *Octavius*, be it neuer ſo vniuſt: alas this *Inquietudo naturæ*, 'tis but his nature, he cannot bee quiet vnleſſe he doe diuide: and when two ſuch meet together, 'tis like the meeting of two windes, and what doe they make but a whirle-winde? and what does the whirle-winde (ſayes the Philoſopher) but gather a company of leaues and feathers together? and what's that company, but one part of the diuiſion? What ſpeake I of vnquietnes by nature? there is an vnſatiable ambition of domineering ouer all: What meane thoſe vulgar reports, that they can diuide the Commons and the King, and ſo by a tollerable kinde of treaſon blow vp a Parliament without gun-powder, when euer they pleaſe? What mean thoſe complaints from be, ond the Seas, that their kingdomes haue b n diuided from them? yet all this I know would ſeeme fabulous to ſome, did not their more then too much audaciouſneſſe ſo lately ref. eſh the verity of it, whenas in the face of the whole Realme they attempted a diuiſion between the Kinglie Father and the Princely Sonne: what? attempt a diuiſion betweene the Trinity? Tis only that is greater then this? now woe vpon ſuch diuels incarnate, ſuch forges, ſuch fire-brands, ſuch bellowes, ſuch very windes of Hell! neuer ceaſe coueting of other mens Valtolines? O ſay the Inhabitants, if they were once altogether in that Valtoline, where they might couet a droppe of Engliſh water to coole their tongues, then they would surceaſe: ſtill making diviſions by their mineralls amongſt vs? If they were once in that diuiſion of places among the ſulphures and the mineralls, from whence there is no redemption; where the fire diuides betweene the

ioynts & the marrow; there they ſhould haue diuiſiõ enough to their fill. Geodye vnrenting Iewry remember theſe when yee come to ſit vpon the twelue Tribes: what compound ſinners! ambitious, vniuſt, intemperate, vnnameable tranſgreſſours! cenſure them deepe enough: but can the malignant aſpect of Planets & blazing ſtarres do nothing i'th' meantime? Thou that ruleſt from the ſupreameſt orbe to the center of the earth, ſhall ſuch a kingdome ſtand, as ſeekes the ruinous diuiſion of all other Chriſtian kingdomes in the world, and that at ſuch a time, as they ſtand in greateſt need to combine al againſt the cõmon aduerſary of Chriſt? They would cut all thy ſeruãts throats: they would burne all the profeſſours of thy truths they would toſſe, they would teare thy deareſt childrens tender limbes on cold hearted iron ſpeares: they would crucifie them beyond eternity, if they could. All theſe things haſt thou ſeene! But when? did euer our agents ſeek to make a diuiſion in their ſtate? or their owne beſt authors legitimate their making of it in ours? Stratagems in time of warre, ſollicitations to rebell, then peraduenture lawfull in ſome caſe; but when in peace, in time of league waſt euer heard? ſpeake thou that ruind'ſt *Iehoiakim* for not keeping his faith with an heathen king, ith *2. of K. 24. chap.* and when thou ſpeakſt, reuenge thy ſelfe, not vs; thy deare Apoſtolicall truth: thou that haſt numbred *hatred and variance, ſtrifes and ſedition, ith' 5th to the Galat. among ſuch operations as ſhall neuer inherit euerlaſting life: thou that hateſt ſix things, and accompteſt the ſeaueneth a very abomination to thy ſoule, Prou. 6. 16. a proud looke, a lying tongue, bloudy hands, ſwift feet* (from Indies to Indies) *and that ſoweth diſcord among brethren*; are they not all in them? for when they are amongſt vs, they take ſeaſon, and they ſowe, and they ſowe diſcord, and that which is the moſt abſtract abomination of all, they ſowe diſcord among brethren; among naturall, among ſpirituall brethren, nay betweene the ſubiect & the king: betweene father and ſonne they ſowe it: If Scripture moue not, what ſaies their owne *Secunda 2æ* in his 37th queſtion? that is at diſcord ſinnes, but that introduceth diſcord is a greater ſinner, and therefore the greater damnation he ſhall receaue. But

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returne to Scripture againe, and S. *Paul* did induce discord betweene the *Saddukes* and the *Pharisees*, *Acts* 23. but returne to expositon againe and their owne authors shall condemne them; for *Aquinas* forecited saies, and *Caietan* vpon *Aquinas* saies, and *Lorinus* the man whom they all reuerence saies, that S. *Paul* did not purposely intend it, but accidentally procure it to be done: or if purposely, yet 'twas an euill hereticall concord, not a good correspondency the Apostle did diuide: or if a good concord he did diuide, yet he did it by true allegations, not by falle, or if by falle allegations; yet 'twas with open profession of distast, not vnder colour of goodwill: whereas they doe it of studied purpose, to diuide the best concord, and that by most diuelish false detractions, and that vnder profession of peace and league they doe it: theres the height, but where's the remedy? vnlesse as before, to entreat others Highnesse, lownes, all: Those that they *suffer no such nation (whosoeuer it be) to hold any farther knowledge or correspondency in our kingdome, then they can take by force of armes*: 'twas the counsell of *Don Bernardine* to *Philip* Prince of *Castile*: these that they giue no farther credit to their accusations against one or other, then God himselfe did, when the Diuell accused *Iob*: *ad mutuam diffidentiam inducere* (saith *Thucydides*) there's nothing strengthens the enimy more, then for people to distrust each other: nothing strengthens a people more then to distrust the enimy: therefore beleeue them no farther, then the *Philistines* did *Achish*, 1 Samuel, 29. 3. Where they still cryed out: *What doe the Hebrews here amongst vs?* So long as they are enimies, there's no other pleading, but *quid hic Hebræi?* Why not we as wise in our generations, as they in theirs: *Imo quid hic Romani?* What doe our mortall enimies the *Romans* here amongst vs? If they'll depart, wee'll accompany them to the shoare; that was euer the wisdome of the ancient, least by communication of language, they should corrupt the people, sayes the historian: *per commercium linguæ*: if not depart, yet bridle them *from speaking into the common peoples eares*, as *Eliakim* besought *Rabshekah*, 2 K. 18 *to estrange his language, least the people should revolt*: If none of these, but that they will remaine, and will make diuision amongst

mongst vs; let euery plot haue his counter-plot, as the *Platæans* serued the *Lacedæmonians*, let them haue diuision for diuision, let their bowels be diuided in the midst: *nec lex est æquior vlla*: or if that too seuere, yet let their tongues be diuided in the midst: the affinity of the punishment doth so aptly resemble the sinne; neuer would nation more be guilty of such crime, as whose mocking punishment should bee so wittily the accuser of it selfe. Something must be done, and the safest is to keepe them out with iron haile-stones, *grandine ferreâ*, as that Queene of heauen did after 88: Neuer kingdome so wel stated, but discontents would arise through naughty administration of Iustice, partialities in choice of officers, one way or other; if people refraine their appetites, yet alwaies not a Prince; if a Prince refraine his passions, yet alwaies not a people. 'Tis to be noted, saith *Bernardine*, in this matter of malecontents, that they are to be found in all kingdomes, Prouinces, and the very Courts of Princes themselues, yet may finde men to worke vpon. It being annexed to humane nature, that men are neuer satisfied, no not with the gouernments, which our Lord God himselfe ordaines: no maruell then if they be discontented with the rules of more ordinary kings; such is the corruption of vniuersall nature, euery one to imagine he could gouerne better, then the man whosoeuer hee bee that is in place. These are the humours to bee wrought vpon: Say they so? Therefore something of necessity must be done shall I say? Nay therefore many things are done by men of potentate place: the *Firebrands* are remoued; the *prouoking cause* is taken away, all that were *giuen to incense* diuision are now restrain'd; there needs no positiue reproofe, for herein also are we equall to the Text; yet a cautelous admonition is good against time to come: *If a kingdome doe admit such stirrers of diuisions to reside among them, that kingdome neuer long can stand.*

Howsoeuer our owne present care must bee, that wee our selues belong not to the number of those that will by any meanes *be prouoked* to such a sinne. 'Tis all th'aduersary desires in any state, to finde such matter to worke vpon: 'tis their open profession, to fish in troubled waters: If you'l be tinders, they'll

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be Fire: If you'l be Waues, thei'l be quickly Winds: If you'l be discontented, thei'l quickly seduce yee to diuide: If you'l floar, thei'l quickly contriue yee to their owne side: Wherefore I beseech yee receaue a gentle persuasiue remedie for this disease also: what doe's the vnfortunately necessitous conceaue? That his case is desperate? Or what the prodigall waster of his substance? that he cannot satisfie by making payment of the debt? What then? Can hee therefore satisfie by making a diuision in the land? Will one sinne expiate another? No more then one punishment will ease another: better therefore hee fall into the Creditours hands alone, then into the diuells too, where he shall be sure to pay the vtmost farthing for both, & yet neuer shall come forth: Or what th'ambitious male-content? That hee is not officed according to his worth? What then? that's anothers default, 'tis none of his: but it hee make a diuision vpon it, then the sinne is his owne, and then hee may quickly be officed according to his worth: Are vnworthies promoted? Stomacke it he may; declare it seasonably to presidents of state he may; but make a diuision for it among the multitude that he may not: 'twere a most foolish indiscretion, and more then a deadly sin: Or what the vaineglorious discontent, whose selfe-loue will neuer be satisfied, what attributes soeuer yee bestow vpon him; vnlesse that Country, that Shire, and that very part of the shiere, wherein he was borne bee prefer'd before all other Countries and kingdomes ith' world beside: vnlesse that booke, that methode, and that expolition which he likes, be deified before all other methods and expositions that are; vnlesse that ranke, that condition whereto he belongs be magnified aboue all other rankes and conditions whatsoeere they be. Thus they set *Oxford* and *Cambridge*, Northerne & Southerne at variance among themselues. Thus they make Nobles to despize Commons, and Commons to distast Nobles, and King and Clergy to be diuided from them both: Are these the ingeniuous men yee speake off? Now I beseech them, what Poet or Orator, what Historian or Diuine did euer teach them this wit to diuide a powerable kingdom against it selfe? were there any depth of wisdome in them, they would neuer desire

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all of their ſhire, all of their condition to bee ſo highly extold aboue the reſt: becauſe then there is no excellency left for him: If all be ſuch, where I pray is the difference of *acumen* that is belonging vnto him? All theſe are fit materials for a diuiſion. Their conferences, newes, letters, verſes, ſpeeches, Sermons, reſenting of nothing more, then of deſire to diuide; whereat the enimy doth much reioyce, and hopes to ſucke no ſmall aduantage out of ſuch diuiſions ith'end. Wherefore they are often to be entreated, that they would abandon all diſcontent, leaue off ſuch fooliſh factious words, partake with neither ſide to the preiudice of the whole; but in a loueable prudent kinde render to euery place his due; affection to whom affection, and ſubiection to whom ſubiection is due, yet ſtill keeping the correſpondency of the whole together; not ſo ſubiect to a King as to talke *tyranny* againſt a ſtate, nor ſo affected to a ſtate as to ſpeake *treaſon* againſt a king: not ſo partake with Nobles as to *oppreſſe* the Commons, nor ſo with Commons as to *ſcandall* Nobles: not ſo with Citty, as to incenſe the Country, nor ſo with Country as to enrage the Citty: not they vilifie our Clergie to magnifie their Laitee, nor we vilifie their Laitee, to deifie our Clergie; becauſe all theſe are the beginnings of diuiſions: but euery man being humble in his owne eyes, let him eſteeme another better then himſelfe, & the preſeruation of the whole to be greater then all; ſo ſhall we be all free from the greatnes of this nationall ſinne, *The diuiſion of a land*. If any be otherwiſe minded, and will maintaine a faction ſtill, that *Adam-dimell* is neither *Ceſars* nor the kingdomes friend: for he doth but prepare the *Fuell* of diuiſion to th'aduerſaries hand; he doth but maintaine ſuch engins, as when any ſubtle plot-maſter meets withall, that kingdome can neuer long ſtand. Some of them the Magiſtrate may meet withall: if their number gather head and troupe together, yee knowe the remedie is in the law: yee haue priſons for wandring rogues; houſes of correction for idle tongu'd parties, miſteries of trades for indigent men of occupation: let the multitude be looked vnto, and each man entertain'd in his owne proper place: 'tis alwaies beſt walking in the ſafeſt way. The hiſtory of *Florence* can report vnt'ee, what

insolent diuisions haue arisen from certaine distasts about the mysteries of wooll. The history of the *Turke*, what armies haue growne from exiles & malecontents. The history of the *King* insteed of al; *Euery one that was in distresse, euery one that was in debt, and euery one that was discontented gathered themselues to David, and hee became a Captaine ouer them.*: saies the Text, *1. Sam. 22. 2.* These things yee knowe: happy are yee if yee doe them: as superiours haue done their part, so let vs doe ours; they haue taken the FIRE away: let vs remoue the FVELL too. *For if a Kingdome retaine but the fit fuell of diuision within it selfe, that kingdome can neuer long stand*---So ye haue corruptions within, prouocations without, and the *particular remedies* of both. Two other more *generall remedies* there are, *Meditation and Prayer*. Consider how VNPLEASANT it is to nouriſh a diuision in any kinde: whether you ſit at your dayly meales, walke in the priuat recreations of your gardens, or hold a parly in any other perambulations that yee make, come there a pleaſant conceit into your head, you dare not vtter it; come there a loſty cenſure, you dare not vtter it; for feare of miſpriſion, miſinterpretation, condemnation, you dare not vtter any thing: write any thing, it ſhall be cenſur'd; ſay any thing, it ſhall be cenſur'd; nay thinke any thing, or if you pleaſe thinke nothing, yet will they cenſure the very *non-imaginations* of your thoughts: ô what a life is this? you haue a preſident of it at Samus; *Thucidides* ſets it forth by three as vnpleaſant things as euer mortalitie did endure, ſuſpition, ſilence, death: a hurly burly; euery man ſuſpected his deareſt friend, and in that ſuſpition kept ſilence in the deepe of his heart; but--paine and griefe vnto them; and that which was the plague of all, their ſilence was their death, becauſe they durſt not anſwer of what faction they did partake: yee gentle ſweet diſpoſitions of amitie and peace, who would not hate, abhorre the authors of diuiſions? diſturbers of all your Chriſtian quiet, troublers of your hearts, impeachers of all your ioy; that Chriſtian liberty, that ſweetnes of conuerſation, that honeſt chearefulneſſe, that tranquility of body and minde, wherein God allowes euery man to paſſe his time away; how doe they hinder all? O had you euer liued in

house or kingdome where diuisions are, you wold say it were a certaine kinde of hell to be depriued of that sollace, which in peaceable louing societies yee might enioy. Stand ye newtrall, partake neither side, yet will the one strangle yee with smoake, the other slander yee with baser kitchinstuffe, saies *Alphonsus*, yee were as good dwell in the middle chamber of an house, which is sure to be abused of either side: but if yee bee farther interested to beare a part in the study of reuenge, how vexatious a torment is it then vnto the braine, heart, & soule of man? what plodding, plotting, carking, caring, contriuing must there be? A man were better vphold the building of 9 seuerall houses with his shoulders; then beare vp the burden of one such diuisiō with his head. Therefore for the odious vnpleasantnesse of it let all men avoid this sinne of diuision: for the very sorrow & discontent thereof is enough to kill the greatest, goodest part of men: *If a kingdome be diuided against it selfe, it can neuer stand in temper long, for very sorrow that it cannot.*

Who would not couer his face with a shamefull blush, to be the author of so many *vncomely* disorders in a state? Bring in a diuision once, & yee disrobe the kingdome of all gracefull meetings whatsoeuer they be: no such Acts of Parliament; no such Commencements i'th' Vniuersitie, no such festiualls of country pompe, no such solemne celebrations at the Court; no such assemblies of scarlet at the market, no such glorious congregations of Diuines at Churches, as now adaies there are. Bring in a diuision, yee set sonne against father, seruant against master, the vassall against the king himselfe: what irreuerent gestures, vnseemly words, sawcie actions? *Alexander* flies into the kings royall face, grasps him by the tender soft throat, thrusts two or three of his homelieſt reprobate fingers into the Kings sweet eloquent mouth, to stop the passage, that hee might neither call on God nor man for succour. So and no otherwise will your inferiours serue you all: euery strong handed baser fellowe will kicke yee, and teare yee, and trample yee, & all the good report yee haue into vtter reproach, if euer yee introduce a diuision into the state: no beauty of body, no good friendship of mind, no good report abroad, no contentment at home, no true felicity

of any kinde can yee ſecure vnto your ſelues, if euer ye bring a diuiſion into the land; whoſe heart then is not fill'd with holy indignation againſt ſuch as are the authors of diuiſion? that one illfauor'd fellow ſhould vndoe ſo many rare comely beauties: one baſe newter vndoe ſo many true loyall hearts! What? take away the forme & beautie of our kingdom frō vs?'tis all one, as if they ſhould confuſe the order of the ſtars; or take the ſpring from out the glorie of the yeare: for ſhame of diſhonour then doe not a diuiſion breed: if a kingdome bee diuided againſt it ſelfe, it can neuer ſtand long in the excellency of its former glory, that it cannot: and then as good it neuer ſtood at all: *If a kingdome be diuided againſt it ſelfe, that kingdom can neuer ſtand in any good faſhion as it ought to doe.*

If I ſhould open the DISPROFITS of it; how it embaſeth and impouriſheth the whole common-wealth: - traffickes of wine, trafficks of rarer merchandiſe, it is diuiſion ſets the greater impoſt on them: dealings in Cattle, tradings in cloath, it is diviſion ſets the greater price vpon them: it is diuiſion many times that makes the price of corne to riſe: It is diuiſion of cōpetitours that makes the Landlord ſtate his farmage at ſo high a rate: 'Tis diuiſion makes Gold and Iewells to be exported into other lands: 'tis diuiſion makes each man betray his neighbour into the enimies hands; to the Pyrat; to the robber, the murtherer; what not? and I wonder the authors of it doe not foreſee, that it will be ith'end as preiudiciall to themſelues as others; for the ruine of particulars will proue the ruine of the vniuerſall in the end, as a wiſe Counſellour did long agoe aduertiſe the *Sicilian* ſtate.

Beſides other *dangers*, which are poſſible enough: for whom will you call in to decide the cauſe, if a diuiſion ſhould ariſe? I will only enforme yee what I haue read touching *Philip* King of *Macedon*, reputed a man of clemencie, yet when euer he was called in to be a Iudge of differences in any kingdome, hee did alwaies (not *Venire* but) *ſupervenire*, ſaies the Text, *ad iudicium tanquam ad bellum*: he came vpon them alwaies with an Armie ready furniſht, and I beſeech you marke the euent, for ſo he devour'd the Empire from them both; 'tis ith' 8th booke of *Iuſtin*

stim: Sic vtrunq; regno spoliauit: And are there now none as greedy after other mens kingdomes, as euer *Philip* was? I would it were not too well knowne, that those which are the right *male Catholici* indeed doe acknowledge another Catholike king in temporalls to be aboue our Soueraigne, as well as the Pope in Spirituails to be aboue our Archbishop: and is not this dangerous? Who knowes not how constant *Flanders* was to the kingdome of *France*, till a great misleader perswaded thē, there was another King of *France* beside *Philip*? then presently they reuolted from him: and to speake all, the *Grecian* Prouinces were in an vproare, for want of expression to their ioy, and thought they had accusation enough against the Apostles, whē they found them teaching, *there was another King beside Cæsar*; *Act. 17.7.* and for certaine it had beene a dangerous doctrine, if of a temporall King: as yee'll take them teaching it of a temporall King, that there is another Soueraigne beside our *Cæsar*: wherefore be not miscarried to their bed of sleepe: yee knowe the disprofit, yee knowe the danger of it: suppose the enemy were approaching to the walls: the Citty arme themselues; the valiant men of warre marching forward with greater fury then the rest, encounter the enimy at the gates; and now they charge and then looke backe againe; and now they fight, and then againe looke backe, for feare their greateſt enimies bee behinde them, a diuision of their own: yet still they make good the wall, vntil the heat of skirmish be began, & thē the mistery of discord also begins to worke, and here a Captaine flags, and there another falsifies his fire: and one man shoots the enimy; & another shoots his fellow Cittizen that is next vnto him; thus the diuision workes: and then to handy stroakes they come amongst themselues: the throat that's next him then, each bloudy blade bereaues him of his life: then their glittering swords are sheathed into each others guts: the hewing Axe and wounding Petronell set bloud for bloud abroach: no matter though the enimie doe preuaile, saith the dissentious man, yet howsoeuer this villaine my neighbour shall neuer liue to triumph ouer me againe, and downe he beates him to the ground: thus each butchers other, while the enimie is glad to enter on so rich a spoile:

ſpoile: and thus a Citty, and thus a kingdome is too too often loſt: whereas if they were vnanimous among themſelues, the enimy might ſacrifice his powder to the empty ayre; and feed vpon the ſound thereof inſteed of richer ſpoiles. Alas, ſaith *Solomon, The children of mine own mother, mine owne mothers children haue fought againſt me,* no marvell if I fall.—If thus you ſtand affected againſt each other; Alas the fruſtrate enterpriſes of our former Queene! Alas the fayling hopes of peaceable men! the too much deceaued expectation of vs all: for I ſee you fighting, weeping, bleeding, dying; ſtanding wet-ſhoo'd vp to the very ankles in each others bloud, and more fearefully then ſo, 'tis deepe blood, 'tis very dreadfull goare bloud I ſee; if ſo! I ſay; if ſo! For I delight not theſe heauy deſcriptions, I had rather diuine happy things vnt'ee: yet weigh well the danger, thats the beſt preuenting way: knowe yee not that the furious Diuell walks his rounds? the whole world is his family at hand and becke: *non infans vnius diei, imò non infans vnius Dei*: not an infant of a day old, but he labours to make it child of wrath, and of diuiſion as well as others.

Tu potes vnanimes armare in Prælia fratres,
tibi vomina mille——— mille nocendi artes:

A thouſand ſeuerall arts he hath to make diuiſion in a land, hee hath falſe teachers of euery kinde, & varieties of furies at command: the world full of ambition without; we of vnconſtancy within: each gaping after change. Tis no age for *Tacitus* his Prince to commit neighbour Prouinces againſt each other: that's when he feares a conſpiracy within, but we moſt without: they are all growne *Machiavellians* now: *diuide & impera*; tis the precept, the practiſe of them all: ſafe for them; dangerous for vs: if none of theſe will moue; goe then yee Pilot-marriners, and make yee a tumult in the ſhip, let the windes blow, and the ſurging waues ariſe, and the enimy come vpon yee, yet ſtill be yee roaring mad againſt each other; there is no feare of robbing drowning, dying; there is no danger in it: Alas, yes; nothing more; vnleſſe yee ſtand conſtant to the whole, vnanimouſly affected to each other, with one heart and hand to liue and dy together; there's no preſervation neither of ſhippe nor kingdome,

that

that there is not: vnleſſe yee bee all like *Neſtor* and *Achilles*, whom neither Court nor Country did euer heare to iarre. Fly therefore faction, renounce debate; ſharpe is the enimies ſtomacke ſet with choller of ambition and reuenge: why will yee gratifie the *Roman* power by committing your tongues, your ſwords one againſt another? neuer talke againſt diuiſion, but liue againſt it: neuer ſay peace, peace; but doe it: *pacatius loqueris, quàm vivis*: put vp your two-edg'd wordes into their ſheaths: leaue off inuectiue Sermons; and each intemperate, bloody, good name-killing abuſe: each man bee reconciled to his foe: great *Babylon* it ſelfe can neuer ſtand, if *Euphrates* be diuided into three hundred ſluces, as 'twas in *Cyrus* time: put legall remedies in execution, and by all euangelicall ſweetneſſe let vs ſtudy to preſerue the vnitie of the ſpirit in the bond of peace: one law, one religion, one King, and one kingdome let vs be; yee all inioy the ſame ayre, which makes your complexions to bee liker to each other, then yee are to any other kingdome in the world beſide: yee all partake the ſame bloud by interveining marriages with each other: yee all partake the ſame diet, the ſame ſtudies; the ſame tutelary Angells doe defend yee all: why ſhould there be any diuiſion amongſt yee? becauſe yee hate to be reconciled? But *Diuiſion will reconcile yee, whether yee will or no:* See the ſhallowneſſe: for diuiſion at home doth euer call in ſome warlike nation from abroad, and they will make you *Amici inimicis, & inimici amicis*; friends with your vtter'ſt enimies, which would make a wiſe man mad; and I would to God it would make mad men wiſe alſo, for it will make you enimies with your beſt friends too, whether you will or no; as the wiſe *Hermocrates* did eaſily foreſee: ſo that if neither for diſpleaſure, nor diſhonour, nor diſprofit, nor danger neither, yet *for neceſſity* it ſelfe each man of prudence diuiſion ſhould avoid.

What higher? but their *executiõ here, & the tormentine puniſhments of hell hereafter:* Read *Suidas*, perуſe the *Athenian*, the *Roman* Commonwealth; they were euer baniſht or impriſond, or put to more ſhamefull deaths. Remember *Phryno*, *Philocrates*, *Theagenes*, & the reſt: eſcape the common Souldiers knowledge, yet the magiſtracy found meanes againſt them: eſcape

the

the magistracy, yet the Commons drew them to the market place, cut off their hands and bad them goe now & diuide more kingdomes, betray more Cities, if they could: escape both Commons & Magistracie; yet can they neuer escape the iudgements of God: that diuides a man is murtherer of one; that a pregnant woman of more then that a man; and that a Church of more then that a woman: but hee that a kingdome doth diuide, is a greater sinner then them all: hee destroies truth, customes, chastity, religion, from mothers, from Churches, elect, and reprobate altogether: this is more then parricide, or tyrant, or the diuell himselfe did euer doe: the sinne of a whole kingdome, and the sorrowes of a whole kingdome are his guilt; & therefore his doome, as much as the punishment of a whole kingdome shall it be: ô did such a *diuisioner* see, what an intollerable summe they make, when they come altogether: put *Diuesses* punishment to *Iudasses*, and *Iudasses* to *Ahabs*, and *Ahabs* to *Hieroboams*, that made all *Israell* to sinne: put the adulterers paines to the bloudy murtherers tortures, and both vnto the Idolaters sufferings; and whose flesh and bloud is euer able to endure it? Nay suppose all the paines, that are hellishly inflicted vpon a whole kingdome of reprobates, were all laid vpon one man: euen such shall the punishment be of all them, that kingdomes doe diuide: and will not this dissuade neither? Farther then this we cannot goe, only wee haue accesse to him, that can goe farther, by *prayer*, which is the last remedy. Among twenty Commentators there's one sayes, *Precemur ergo deum*: O ye that are chosen to collegiate liues; encrease ye the number, I beseech yee: what d'ee thinke, is the primitiue institution of the Founder, or what the expediency of such a pious place? that ye should waxe olde in studying superfluous questions of *Materia prima*, and whether *puncta* be *entia realia in continuo*, or no? admiring only the Man in the Moone, and studying the question, till--as wise as he. Yee haue no pastorall charges to converse withall: ye are sequester'd from all the World beside: ye are the only fit men and place for prayer vnto God: O recommend this cause in your petitions often to his Throne: *Materia pro patre*: The Philosopher was wont to say, he loued his king-

dome dearer then his owne father: and I that could make mine owne interests (being a single man) vpon foresight of aduantage as well as others, yet hauing conscience of the publike, I so far preferre my Countries good before mine owne, that I beseech you all often to pray against diuision, both in your priuate and publique deuotions vnto God: that it would please him euermore to preserue vs from all mercenary pensioners, as hee hath at any time done heretofore, from all false Catholiques & contrarieties to the truth, from all temptations to rebellion by forraine alliance whatsoeuer it be: that hee would so direct the kingdomes gouernment, as no reuengefull spirit may haue any matter to worke vpon, either within themselues, or abroad among the multitude of the Commonwealth: you haue your iniunction the 1. Ep. to *Tim.* 2. Chap. 1. ver. *That prayers and intercessions be made for all: for Kings and Kingdomes, and all that are in eminent place, that so we may lead a quiet and a peaceable, a peaceable life.* Peace is the fruit of prayer: Peace is the preseruation, the augmentation of the Church: pray therefore that our kingdomes peace faile not; because the preseruation, the augmentation of the Church depends vpon the kingdomes peace: these are the causes, effects, and remedies, which in a Theologicall modesty we can be permitted to declare vnto yee: other there are more politicall, which if yee know them, happy are yee, if yee doe them; *For if a kingdome bee deuided against it selfe that kingdome can neuer stand.*

And if yee doe them, receaue *a word of consolation* to your soules, all you that are not guilty of this Nation-falling sicknes, this kingdome-killing sinne: you haue neither taken pension to betray the kingdome, nor for reuenge encouraged others to make a faction in the land: yee haue not for schisme sake engendred any other religion, then that which is the maine orthodoxall of the state: sollace your selues, you can be no causes of the kingdomes fall. But yee say yee haue beene discontented at the present state, and that yee feare is diuision: you haue sometimes spoken a word against the disorders of the Realme, and that is diuision, yee feare: yee haue said 'twere good we had warres, & is not that diuision too? No I beseech yee, marke but the em-

phasis: if diuided *against it selfe*! there is a diuision that makes for the good of the whole: so the mouthes of Disputants are many times diuided in pursuit of deliberatiue argument for finding out the truth, and yet they accord well enough in the vnitie of the same conclusion all at last: and such a diuision is like a diuision of notes in musicke: it is not diuided against it selfe, it makes the sweeter sound. Your discontented eies gush out with teares, because men keepe not the law; this is not to make, but marre the diuision of a land: your tongue reports vnto the Church some disorders you haue seene; but in words of sweetest charity; in the abundance of louely desires, not in any bitternesse doe yee report the same: and so peraduenture yee procure the euill to bee taken away by man, or pardon'd by God, because yee are so zealous against the sinne: in all such estates of causes the diuision is not against it selfe, but for the whole; such a kingdome is not diuided against it selfe: you deem warres, but forraine not ciuill warres; and that's no diuision against it selfe, but a firmer vnion of the whole. And many other cases there are, wherein it is not onely lawfull, but most necessary to be diuided for the publicke good; and one mans tongue to moue one way, and anothers in a second path, as the Orbes doe in the Firmament: The *primum mobile* runnes West, the next particular Spheares East, the lower Planets obliquely take another course: yet all tempering sweetly together for the commodity of the whole: otherwise if they should run all one way, they would hurry the earth and all to peeces, and spoyle the naturall growth of all: So runnes the King our *Primum Mobile*, in motions all aloft: the Nobles as the next Spheares *seeme* another way: the Clergie and Courts of equity like the neerer Planets take a third course: but all working sweetly for the commodity of the whole: otherwise, if all one way; the Commons which are *terra Reipub:* would be hurryed all to peeces, & it would spoile the publique growth of all: You know how *Lucan* describes the ouer-whelming of a Ship: *dum minimum pugnat*: while they ranne all to one side, topsy-turvy by vnequall poyse they ouer-weigh'd the Ship: they must diuide themselues therefore, that meane to preserue the Common-

wealth,

wealth, that floating Ship: but ſtill they muſt agree in managing ſuch a diuiſion very circumſpectly, for the well-fare of the whole: If any man hath bin guilty of indiſcretion to the contrary, let him hereafter temper himſelfe in a wiſer kind: If hee'll endeauour to make vs ſing the 133 Pſalme in a pleaſanter tune then euer we did before: *O how pleaſant a thing it is for brethren to dwell together in vnity!* then ſhall his preſence bee as acceptable to our eyes, as Muſick it ſelfe is to our eares: O how beautifull is the preſence of them that preſerue peace among vs: Muſicke is no muſick to be compared with that ſweet reciprocall converſation of body and ſoule, of fleſh and blood, which is moſt liuely diſplayed euery houre betweene each other in time of Peace: Muſicke onely glorifies the eare; but this the whole body of a Kingdome doth adorne: *'Tis like the precious ointment on the head, which runneth downe to the skirts of all the Kingdome*: Muſicke preſerues from Melancholy onely for a while: but this for euermore: *for there the Lord promiſed his bleſſing, and life for euermore*: Muſicke cannot make a litle town a great City: but ſmall and contemptible beginnings haue growne into great Kingdomes by concord, whereas mighty Empires by diuiſion haue bin ouer-turn'd: who then not honour thoſe that doe preſerue our peace? to them the cõfort: Yee haue pray'd againſt diuiſion, and there's no ſigne in that of diuiding a Kingdome againſt it ſelfe: ye haue *hated the Societies of the ſeditious*, as the King himſelfe commands, *Prov. 24. 21*: and that's no ſigne of diuiding the Kingdome againſt it ſelfe: yee haue ſcorn'd penſion, allyance, reuenge, ambition, all to preſerue the Kingdome in vnity with it ſelfe: you haue preferu'd the vnion of the Kingdome, and the vnion of the Kingdome ſhall preſerue you: you ſhall not be guilty of this foule Kingdome-killing ſinne: But you ſay there are other *deſtructions of a Kingdome from without*: 'tis true, yet I neuer loue to wander from my Text: my Text concernes onely *diſſipations within*: *If a Kingdome be diuided againſt it ſelfe, that kingdome can never ſtand*: Wherefore to *ſumme vp all*; whether Princes be diuided againſt themſelues, or Subiects againſt themſelues; or Prince and People one againſt another: whether about ſupe-

rioritie, or any other pretenſiue matter of pleaſure, profit, or reuenge: whether the ſubtilty of any other kingdome inſtigate, or they be the beginners of it themſelues: whether it ariſe frō the Clergy, and ſo proceed to the Laitie, or from Laitie to Clergy: howeuer it bee, if it bee abſolutely diuided againſt it ſelfe, it can neuer long ſubſiſt, for it will turne the Phyſitian againſt the Patient, Sonne againſt Father, Seruant againſt Maſter, Flocke againſt Miniſter; it turnes tongues and pennes, hearts and hands, ſwords and ſpeares of one againſt another: makes them betray, murther each other behind their backes; diſgrace the meetings, ſolemnities, orders, attributes of each other, and therefore it can neuer ſtand: *a kingdome diuided againſt it ſelfe can neuer ſtand.*

Now to refreſh yee with *another word of ſpeciall application* to the time, and ſo an end: To day is this Scripture doubly fulfill'd in all your eares: had the Court with them, or the Clergy with vs, bin abſolutely diuided againſt the Kingdomes good, the Kingdome had periſht then, the glory of it now; yee had bin both deſtitute of ſuch a King, and ſuch a glorious celebration of the day: the one well knowne among our ſelues, the other all abroad: For as on this day *Gowrie* and his brother ſet both vpon the King--But GOD gaue the victory, determin'd the queſtion, ſent his ſeruants to reſcue him; and *Ramſay* thruſt *Gowrie* through the heart: he ſtrooke him, & he ſtrooke him dead, and he ſtrooke him dead at a blow, and I am ſomewhat afraide he ſtrooke his ſoule downe dead to hell: For he died in a moment, without crying either to the King or GOD for mercy: --the diuiſion of a Kingdome, of his own kingdome, and that againſt ſo great an Anointed of the Lord, as our Soueraigne is, whoſe Seed was to gouerne in ſo many opulent Kingdomes after him; I ſee the ruine of *Ireland*, the confuſion of *Scotland*, the diuiſion of *England*, the ſuppreſſion of all Proteſtant Religion in *Germany*, and what not? all in this one more then Nationall ſinne of *Gowries* Conſpiracy; & therfore may I not iuſtly feare he ſtrooke his ſoule downe dead to hell? --diuiſions are too-too often in euery State, and that vpon ſmall occaſions many times: what ſayes Traytor *Gowrie*

for himselfe? 'Twas to reuenge his father: to reuenge your father? what, vpon the man that neuer wrong'd your father? vpon the King himselfe? your father was a tainted man; the King was but in his yong minoritie; a meerely gentle passiue in those affaires: They were the Protectors and the hand of Iustice cut your father off, 'twas not the King: and if he were iustly executed, why should you not endure it? if vniustly, yet endure it; for then Heauen would reuenge him without any such sinfull helpe of yours: your Tutor *Rollocke* (Mr *Alexander*) and a greater then *Rollocke*, what saith hee? Tell me sayes *Chrysostome*, when *Cain* put *Abell* vniustly to death, which of those two was the dead man? *dic quaeso uter illorum erat mortuus?* whether *Abell*, whose bloud did after liue to triumph in a victorious crye, or *Cain* whose bloud did after liue in seruile feare of euery aspine leafe? bloud-guilty *Cains* countenance waxt pale, and speechlesse, and dead, while aliue; but innocent *Abels* bloud was fresh and liuely, & triumphant in a glorious cry: witnesse the Law; it is the crying child, that doth inioy the state of life, and therefore *Cains* bloud was dead, but *Abels* was aliue, because it cryed vnto the Lord: so that if your father were an *Abell*, vniustly put to death, then was your father aliue, and being aliue, his bloud should haue commenced the suite, his bloud haue sought reuenge, not you: but being iustly executed, much lesse: Tis reprobat-like to iniure those that iniure you; but pure damnation to iniure those that neuer iniur'd you: Is any man culpable? witnesses are produced; be it the apparence of his own actions, or other means suffrages to condemne him: howeuer if he suffer, let him blame the witnes, not the Common-wealth: if he seeke reuenge by the diuision of a kingdome for it, he iniures those that neuer iniured him, and the height of damnation shall bee his due. No, no, there was somewhat more then the priuate reuenge of his father that vrged the Traitour to it: he was brought vp in *Italy*, the very place where the most King-killing doctrine is taught to be the true meaning of the Gospell: I should misreport the probability of all story, if I should arraigne Earle *Gowry* for a Precisian before yee, rather then a Papist in this

Ad Rom. cap. 4. serm. 8.

fact: for he was a notorious Magician; the Characters found about him, searcht in the presence of the King: a very vsuall thing with Papists, but where did yee euer know a Precisian that was so magically giuen? brought vp in *Italy*? common among Papists; but where euer Precisian that was Italianly giuen? his plausible popularity argues him Papist, or carnall Protestant at least: but where euer sowre-faced Precisian, that was so popularly giuen? his daylie complices *Logan* and *Bour*, men of no Religion at all, by *Sprotts* owne * Confession, his diuine correspondencie with Iesuits also, who did euer know Precisian so irreligiously, so Iesuitically giuen? peradventure some mis-precisians did adhere too much vnto the faireneſſe of his tongue, because they dis-affected the Kings Episcopall gouernment of the Church: peradventure some alyed by blood or seruice or other affection to the man can not so well digest the mention of that treason vnto this day: peradventure the ignorance of others do to this houre mistake his intendments, as if they were really belonging to their own side; but mistakes be they neuer so many, cannot satisfie the arguments alleadged; nor will the nature of the cause euer beare it to be defined vpon him as a Precisians fact: The history is knowne, and I haue heard this pulpit speake so much about 14 yeares agoe, that his out-landish education was the chiefest cause of all: For there ye haue the height of all pride; there ye haue profest schooles and methods of reuenge; there factions are taught by rules, and treasons by a kinde of Law. I would to God I had but freedome to speake: but what euer the cause was, the sinne is a crying, killing, deadly, damning sinne: Is this your Catholicke trayning vp of children beyond the seas, to prepare them for after-treasons and diuisions in a State? Is this your hypocriticall wearing of CHRISTS Crosse about your neckes, that so yee may more cunningly crucifie others? is this the recompence ye returne him for all the merits of his passion? How often did he endure the buffetting fist, the bloudy speare, and many a tormenting diuision more? & why?

but

* *Sprott* at his Arraigment exhorted all to take heed how they kept company with such as made no profession of Religion: acknowledging before the all, that his haunting so much with the Lo: *Logan*, a man without Religion, and subiect to many other vices; as also his continuall being in company with the Lo: *Bour*, who was as irreligious as the other, and without feare of God, had ensnared him thereunto: and therefore he desired them all againe, to beware of euill company, especially those that were voide of Religion: they are his owne very words: published by authority.

but that we might liue and flouriſh in the fulneſſe, the fatneſſe of our peace: Peace hee brought downe from Heauen with him: Peace he recommended being about to die: But *Logan* will none of his peace, he ſayes, he will hazard life, lands, and honour; nay, Hell it ſelfe ſhall not affright him, but he will be reuenged vpon the King, they are his own words. Not Hell it ſelfe affright him? yes, the griſly ghaſtly lookes of one tormenting fire-flaming diuell would make his trayterous bones tremble into ſo many ſeuerall anguiſhes, as an Angell-Oratour were neuer able to expreſſe: Irons, fires, chaines, priſons, gibbets, wheeles, tortures, yellings, howlings, crucifyings, and euery moment they ſuffer the multiplication of a thouſand ſeuerall deaths: and that which is the horrour of all, thoſe ſauage ſpirits are ſo furious about them, it ſeemes GOD doth not reſtraine their malice in that world to come; but they may torment a man beyond all infiniteneſſe, if they will: For doe yee not ſee the wheele vpon them? and the worme that neuer dyes gnawing their conſcience about the heart? doe yee not ſee the fire that neuer goes forth, parching their tongues with burning thirſt? and foule coale-blacke ſprights tearing their fleſh with red-hot iron inſtruments of vengeance for their ſinne? iuſt as they did offer to pull and teare the viſage of the King: O the intollerable painfull puniſhment they doe endure! euery houre a new addition to their old hell! doe yee not heare them cry ſometimes, if yee liſten well about the dead time of the night? for certain it may well be ſome of that company; If any of the did depart this world vnrepented of ſo great a ſinne: And ſtill they ſay, oh that they might haue a little eaſe, if it were but a very little eaſe, if but neuer ſo litle peace with thoſe infernall fiends; they would willingly returne to their former paine againe about an houre after with all their hearts: no, they were full of diuiſion and bloud, and vengeance, and all tormentiue imaginations while they were alue, and therefore it is but iuſtice now that the full vialls of Gods vengeance ſhould bee powred out vpon them.

Beware ye ſpirits of ſedition, that yee come not to this burning lake: doe not effect thoſe out-landiſh faſhions of ambi-

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on and reuenge: Tis not your characters of Magicke can secure you from the paines of hell, no nor from stroake of execution neither, if ye deserue the blow: diuision of any kingdome is a deadly sinne, but the greater, if your owne; and in your owne the greatest is against the King: seauen times hotter shall be your hell: if hee were reprobate, yet your God on earth; but being regenerate, he partakes the bloud-royall of IESVS CHRIST himselfe: for him yee must fight, as on this day loyall *Ramsay* did; for him giue thankes, for him pray: Come I beseech you, and let vs binde our selues againe by faith and Sacrament vnto him: by prayers wee'll be his thundring Army, and if need require, those your faire learned hands shall be his Prętorian band; faithfull to the death! with whom can yee be in charity, if not with him? you desired the preheminence should bee taken from your sister, and bestowed vpon your selues; it was so: a new reformation by Parliament ye did desire; to that his Maiesty did consent: you desired the forgiuenesse of old debts, it was so: that excessiue bands of Vsury might be released, to that also he did consent: one while you desired there might be peace in your owne dayes, and it was so; another-while warre, and to that also he did consent: one while to be stewards of your owne lands and moneyes; it was so: another-while commanders of your owne waters, & thereto also he did consent: Now what can he doe more for his Vineyard, that he hath not done? euen that also shal be perfited in after-time: Wherefore, long may he rule ouer vs, and neuer too long may we obey his prosperous raigne; and liuing in vnitie one with another, *Let the world grow olde, but neuer this Kingdome know what diuision meanes*: If yee agree, no hostile power shall vnarme yee; if diuide, euery small enemie shall take your kingdome from ye: giue me your speares, giue me strong cords, and I will breake them before your faces, if yee diuide them; but keepe them vnited, and *Sampson* himselfe shall not doe the deed.

The time commands mee: take only S. *Bernard* with ye, & I haue done: *Ante mihi contingat mori, quam audire in vobis aliquem iustè clamantem; filij matris meæ pugnauerunt contra*

me: Let me die, ere euer I heare any man iuſtly complaining amongſt ye, that the ſonnes of his owne mother haue fought againſt him. Yee are all children of the ſame Kingdome, of the ſame Congregation all; and all brothers to each other; neither is any man ſo like himſelfe in all things, as yee are all in ſome things like to one another: Loue therefore but within your ſelues; nothing without yee ſhall euer be preiudiciall vnt'ee: the 29 Serm: on the *Canticles*. ——O thou heauenly concord, that dwelleſt aboue the Orbes, deſcend into the hearts of ſuch as heare me this day: or giue them concord, or elſe thou blotteſt me out of the booke of life; or giue them concord, or elſe thou wilt diuide mee; or giue them concord, or elſe wee all ſhall die: Heare vs good Lord, and anſwere vs according to the multitude of thy mercies for Iesvs Christs ſake, to whom with the Father and the Holy Ghoſt, be all honour and glory now and euermore, Amen.

FINIS.